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WEEKLY REVIEW.

—How it comes to pass that one murder is quickly followed by another and that perhaps by another, and then a long period of exemption ensues, we cannot understand. We do not think the law, whatever it is, is confined to murders; we have noticed it in connection with almost any unusual event; it is almost sure to be followed by another of a similar character. Months may go by without any death in the circle of your acquaintances; but when one occurs, a second presently follows it. The natural way of explaining these coincidences, is that the attention is drawn to any unusual event and the occurrence of another like it powerfully deepens the impression; but when the second event does not follow, the mind loses the impression of the first after a while. We have not found, however, that this theory meets the facts of the case. Be this as it may, there is an unusual outbreak of crime just now. On Monday a Hindu woman was killed in one of our public streets; on Tuesday a Parsee killed two members of his own family; two Native soldiers at Ahmednuggur celebrated the Holee on Friday of last week by taking sixty rounds of ammunition and firing upon people generally; on Saturday a European at Egutpoora killed a pointsman; on Sunday a Hindu woman was attacked by two men, and will not, it is thought, survive the injuries received. Thus we have five consecutive days each distinguished by a murder or murders. Possibly, the Holee license may have had something to do in securing this combination.

—Pius IX. has created two new potentates in heaven and expects by their aid to conquer his earthly enemies; that is to say, he has canonized an Italian and a Frenchman, and through their mediation looks for great advantage to the Church.

—The Japanese have gone to America for a Director of Public Instruction. They have chosen Dr. David Murray of Rutgers College, N.J., to be overseer of all affairs connected with their schools and colleges.

—Looking over a little book by Archbishop Whately entitled Introductory Lessons on Christian Evidences, the other day, we asked ourselves why such a book should not be studied in Government Schools in this country. Why should we be willing to let the Natives of this country know our reasons for receiving Modern Geography, Astronomy, Arts, &c., and yet withhold from them the reasons for which the Bible is regarded as a revelation from God? We believe this is beginning to be a matter of surprise even to those who have been trained in Government Schools. This book was prepared for the youth in the National Schools of England, and has no proselytizing character, the object being to familiarize the minds of British boys with the principal evidences of Christianity. We cannot surely regard a Native of India as an educated person, while he is ignorant of the grounds on which the people of England receive the Bible as authoritative.

—Our readers may remember what we said about the *Indian Statesman* and Opium in our last. Our contemporary meets it with an article entitled "Evangelical Pride." He extracts seven lines of our answer in which we meet his request to know what we would do, if the solution of this difficulty depended upon us, and proceeds thus:

"The reply is interesting as showing the habit of mind that Evangelicalism so powerfully induces. The present rulers of India do *not* look up to God for the wisdom necessary to guide the country, nor strive to do simply what is *right*. Lord Northbrook never says his prayers, nor Sir Richard Temple, nor any of the others. They are honourable men no doubt, and with some good things about them, but they lack the 'one thing needful,' that the *Bombay Guardian* and evangelicals possess: and so, instead of looking up to God for the wisdom to see and the courage to do what is *right*, they are of the earth earthy, moved by lower impulses and acting from inferior motives to ourselves."

We have no intention to deny the pride or anything else our contemporary may attribute to us. We are very happy to have our attention called to any of our failings. If our contemporary had condescended to look at the matter from another stand-point he would have seen that a very different view might have been taken. The Governors and Governors-General of India are usually men who have had some special training in statesmanship, and have studied politics from their youth. How far they have been accustomed to carry on these studies with prayer and with unreserved consecration of themselves to do the will of God, is known to themselves. But here is the fact: They were appointed to the positions which they occupy because it was believed that they had the wisdom and ability adequate for the right discharge of their functions. Now if Providence (not Chance or Fate or Interest, but an all-wise Deity) should select for the responsible position of Chief Ruler of India a person who has had no experience of statesmanship whatever, who has never studied political economy, who has never even been through college, whose schooling terminated when he was twelve years of age, who is without any position in society, the editor of an obscure religious print, who is not even an Englishman, it is evident that He would do it either to curse the country or with the purpose of giving him the needed wisdom and ability to govern rightly. Without the consciousness of his dependence upon the wisdom of God, and without a belief that "as many as are the children of God are led by the Spirit of God," we would never have come to India as a missionary, and would never have undertaken to edit this paper. This may be all pride in the nomenclature of our contemporary; would anything less than this be faith in God?—We seem now to have got far away from the Opium question, a very common issue of these discussions.

—Mr. Darwin has got hold of an instance of inherited instinct. Mr. Huggins has a dog who has an invincible horror for butchers' shops, and it appears that the dog's father and grandfather showed the same antipathy. No matter how well-dressed or wherever met, a butcher always evoked the dog's indignant remonstrance. It was evidently the scent that had this effect. Our Native friends will explain the whole thing in a trice: some Banyans have been born dogs.

—The *Indo-European Correspondence* (a Romish Calcutta paper) has found out that John Knox was a ruffian, an unmanly and ungodly wretch, a grossly immoral man, in fact, guilty of incest. If the catalogue is not long enough, the *Correspondence* will have little difficulty in adding to it. But it appears from the *New York Tablet* that Presbyterians generally are just as bad. The *Tablet* of November 2nd says:

"The Presbyterians, like all sectarians, foolishly imagine that they count for something in the church or kingdom which Our Lord has established on the earth for the spiritual government of men and nations. They call themselves by the name of Christ, and profess in His name to cast out devils, and do many wonderful works, but He declares that He knows them not, and in the last day will say to them, 'Depart from Me, ye that work iniquity.' Compared with the canting and ranting Methodists, Presbyterians are respectable, but they are outside of the Church of God, and are its bitter and unrelenting enemies. They are, in reality, servants of Satan, not servants of God. They have, as Presbyterians, no part or lot in Christ, and the sooner they get rid of the Satanic delusion that they have, the better for their souls and for the community."

We think we are safe in challenging our Calcutta friend to go beyond this. The *Tablet* disdains to fly at such small game as John Knox. Like that Roman Emperor who wished that all men had one neck that he might sever it, the *Tablet* descends with its axe upon the whole of Presbyterianism at once.

—We think that it will not be long before the sun of M. Bismarck shall have set. In the hand of Providence he has accomplished a great work, but the extraordinary power to which he has attained seems to have proved a snare to him. It is surprising how great a politician a man may be and yet be ignorant of the true teachings of history. The Pope is content to be the head of the Roman Catholic churches, but M. Bismarck aspires to be the head of all churches, and to mould and fashion them according to the Gospel of his own mind. If the new measures are carried out, no man in Germany will be able to exercise the functions of a minister of Christ, in any capacity, unless he has studied three years in a Government College and obtained a certificate. Should

any one else be called of God to this ministry, he will be apprehended at once as an enemy of the State. Further, all ecclesiastical proceedings, changes of pastors, discipline of unworthy members, must be under the control of the Ministry of Worship. The primary object of this servile subjection of the churches to the State, may probably be the defeat of the Pope, but it affects, and that disastrously, the very existence of spiritual religion in Germany. We shall begin to hope better of Spain than of Germany. The course that Bismarck proposes to pursue is only calculated to strengthen the rising republican spirit of Europe.

With reference to the letter signed "A Believer," we remark that the believer is so identified with Christ and with his work of salvation that he cannot enter upon the full fruition of his hopes until God's kingdom is fully come and his will done on earth as it is done in heaven. The New Jerusalem in heaven has to come down to earth that it may shine in fulness of glory, all the glory of earth being gathered into it and lost in it. Most of the promises of Scripture relating to the reward of the believer, look to this completed condition. Nothing contained in them, however, hinders us from believing that they who sleep in Christ will be with Christ in that intermediate period, if there are any express statements to that effect. That there are such, we have no doubt. Jesus says to the thief on the cross, This day thou shalt be with me in paradise. Paul, with reference to his own departure, says, I am in a strait betwixt two, having a desire to depart and be with Christ. Again, he tells the Corinthians that to be absent from the body is to be present with the Lord. When this earthly and tent-like house is dissolved, he says, we have a building of God, a house not made with hands, eternal in the heavens, and our wish is to be clothed upon with that; that mortality may be swallowed up of life. Our Lord's remark, God is not the God of the dead, but of the living, seems to show the continued conscious existence of the saints, quite as much as their future resurrection. We are told that there is to be a new earth, the abode of the righteous, and it is doubtless with reference to that that earthly bodies of some sort will need to be resumed by them. The fact that there is to be a great day of judgment, when the whole race shall be made acquainted with the rewards and retributions allotted, does not hinder that the believer shall previously have been in conscious enjoyment of the life that becomes his on believing. Hebrews xi. 40 seems to show that it was necessary for Christ to pay the ransom required for his people before the believers of the earlier dispensations could obtain full salvation; and the fact that Moses and Elijah spoke with our transfigured Lord regarding his decease, appears to point to this. They represented a great multitude who were interested in it.

Many of the difficulties that arise with regard to Scripture would be obviated by noticing that revelation is like a roll which has been slowly unfolded to man; or like the gradual dawning of day. Certain elementary truths were first insisted upon; as they were mastered and found their way into the common life, others succeeded them; light made way for more light. The cock's crow gives the first intimation of coming day; when we hear the rooks we know that the east is beginning to be streaked with light; birds of sweeter song tell us that the sun is about to rise; but it is not till his beams pierce the grove that the full chorus of rejoicing nature is heard. But the full light of a completed revelation does not warrant our disparagement either of the earlier teaching, or of the later. In this remark we have no reference to our correspondent; we make it because we believe that many have fallen into this error.

The Bombay Guardian.

SATURDAY, MARCH 22, 1873.

THE REVIVAL IN BOMBAY.

In the Falkland Road Hall, last Sunday evening, eleven persons stood up as seekers of salvation, and all, in the course of the evening, testified to their experience of the saving power of Christ's blood. At no meeting perhaps since this work began has there been a larger number of seekers. In the week preceding there were about as many, but in different places and on different nights. Christians from outstations who come to Bombay are very much surprised when they see what the Lord has wrought and what He is still doing; and when they speak of it to persons of their acquaintance are still more surprised to find how little notice is taken of it. A gentleman passing through Bombay spoke of it to some friends who remarked simply, in reply: "It is confined to the poor." Strictly speaking, this remark is not true, though it embodies a truth that deserves to be noticed. Not many of the uppermost class have attended the meetings or been affected by the outpouring of the Holy Spirit. Those who have received that blessing have been generally persons of the middle class, and the poor. But the peculiarity which is distasteful to many of the upper class, is that no distinction is made; the very poorest receive as much attention as the well-to-do; as much pains are taken to bring them to Christ as if they were persons of great influence. "Henceforth we know no man after the flesh," says Paul. We know them as the Gospel knows them, namely, as spiritual beings for whom salvation has been provided and to whom it is offered. The blood of Christ was shed as truly for the poor and the degraded, as for the respectable; the promises are given to them as freely; the Spirit of God comes to them as readily; the angels of heaven rejoice over them as loudly. In social matters we give men what is socially due; but as followers and imitators of Christ, we must look upon men spiritually, and be on our guard against any distinctions in the church except those created by the Spirit. A lady of our acquaintance was remonstrated with by another lady, for mixing so freely and indiscriminately with such common people. This is the thing that is offensive. All are treated as brethren and sisters in Christ. Many have no objection to the attendance of the poor at the churches which they themselves attend, provided they do not come in too large numbers, and sit in their proper place, and do not understand the privilege as involving acquaintanceship; and they are even willing to give something for their necessities; nay, some of the kind ladies will visit them and read to them, but they must never forget the interval that separates them. We are far from denying, for the fact is well-known to us, that there are truly Christian men and women in all the churches who show their love to Christ by a sincere love to all that are his, whatever their position. But we are speaking of matters as they generally are in the churches. The thing against which James lifted his warning voice, partiality shown to the rich in Christian churches, is enormously developed in our times. And it is the absence of this that probably constitutes the principal reason why society knows so little of this work of grace in Bombay and in Poona. And it is well. Not that we would not be heartily glad to see gentlemen and ladies of the first position in society filled with joy and peace in believing. But we believe that it is better for the development of a band of truly earnest and consecrated workers for Christ in Western India, that not many 'rich or noble' should come in to increase the difficulty. Once the Gospel principles are well embodied and expressed, it will make less difference.

In "The Day of Rest," a new illustrated paper published in London, there is a sermon by the Rev. C. J. Vaughan, D.D., Master of the Temple, from which we take the following:

"The common people hear Christ gladly. Is it not true? Is there not, deep down in human society, a response to the Gospel wheresoever it is audible? Shame on a Church which leaves it unheard in highways and hedges! 'To the poor the Gospel is preached,' was one of Christ's 'signs' to the desponding Baptist. He put it side by side with the cleansing of lepers and the raising of the dead, among the evidences of his mission. Yes, if God would speak, depend upon it, He will speak not to an artificial but to a real audience. I mean, so as to be intelligible, and so as to be convincing, to those, first and most of all, who have least of the integuments and swathing-bands of the world, and most of the simplicity and naturalness of the rock from which we were hewn. If these are not reached by the Gospel, the fault is theirs who miss them. If we speak to the poor in what is virtually (to use an old phrase) 'a tongue not understanded of the people,' either for lack of plainness, or of earnestness, or of acquaintance with their habits of thought; we are doing other wrongs, but this not least—that we are weakening the evidences of Christ's Gospel, of which this is one, and characteristic, that the common people do hear it—that the multitude are ready with the answer, 'This is Jesus,' and He is our Prophet!"

When the officers sent to take Jesus came back to the Sanhedrim with the words 'Never man spake like this man,' as their excuse for not touching him, that most respectable body of religious men admonished them thus: Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. The overwhelming evidence that accompanied Jesus was met and neutralized by this one consideration that none of the rulers or Pharisees believed on him. The work was confined to the poor. Blessed be ye poor, said Jesus.

The want so forcibly expressed in the above extract, is met, so far as one man can meet it, by the Rev. William Taylor, a man of great intellectual power, but in whom everything is consecrated to the one end of carrying the Gospel home to the hearts of his hearers. He has had to encounter difficulties here in India greater than ever met him elsewhere, through the power of the Caste sentiment among Europeans. He came to India specially to labour among the Natives; but it was soon made evident to him that a work of grace which would extensively affect the people of this country must begin among Europeans and Eurasians. To devote himself to the former while the

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latter continued to falsify the name of Christian, was like advancing with a hostile force into the heart of a country, leaving behind great fortresses in the hands of the enemy. Mr. Taylor has left behind him in Bombay and in Poona a number of preachers whose great desire is to be faithful to the Gospel in their lives and in their preaching, and who seem determined to know nothing but Christ and him crucified. If they and their co-workers keep clear of spiritual pride, continue to realize their nothingness, and follow their Lord fully, as we have no doubt they will, we shall yet see a great and glorious work in Bombay, the happy effects of which will radiate far and wide.

WHAT IS TRUTH?

If any man love the world the love of the Father is not in him. (1 JOHN ii. 15.) Could anything be more explicit than this language? The apostle certainly knows nothing of any such doctrine as that the love of the world and the love of the Father can dwell together in the same heart. He does not believe in a gradual displacement of the one by the other, going on through life.

For all that is in the world, the lust of the flesh and of the eyes and the pride of life, is not of the Father, but is of the world. (16.) The reference here is to society and its laws and its promises. Men are ordinarily influenced mainly by the requirements and teachings of the little world or great world to which they belong; its threats appal them, its promises attract them. In Christian lands, society is still paramount, and claims to determine for every man how much religion he shall have and what form of it he shall observe. Anything beyond this is fanaticism, and ostracism is the doom pronounced against every transgressor. Christ cuts the believer free from all these bonds, saying, One is your Master, even Christ; and He claims to dictate what we shall do and be in our social relations.

He that doeth the will of God abideth for ever. (17.) The will of God is expressed in his commandments. He that is guilty of breaking one, says James, is guilty of all.

Ye have an unction from the Holy One, and ye know all things. (20.) Christ means the Anointed One; Christians also are anointed. They are temples of the Holy Ghost, partakers of a divine nature. The Spirit searcheth all things, yea, the deep things of God, and reveals them unto the believer. (See 1 Cor. ii.) The reference here is to the false doctrines that had been introduced into the church, but which the church would not bear but threw out. All that God has revealed Christians may know, if they will; and God has given us all things that pertain to life and godliness.

Let that abide in you which ye have heard from the beginning. (24.) He is putting them on their guard against novelties in religion which would militate against those truths that were before their minds when they received Christ. As ye have received Christ so dwell ye in him.

Abideth. (27.) The translators ring a great many changes with the words remain, abide, continue, dwell, but there is only one word in the Greek. Here it is the anointing that abides; in iii. 9 it is the seed, that is, the word of truth. But the Spirit of God is the Spirit of truth, and is the life of the truth in the believer's heart.

Ye need not that any teach you. (27.) As there is a divine teacher dwelling in you. But this Spirit gives us meekness, and enables us to recognize the teaching of the Spirit in others.

And every man that hath this hope in him, purifieth himself even as he is pure. (iii. 3.) In him, that is, in Christ; this expectation of being like him. We are changed into the same image from glory to glory. One glory prepares us for the next. Sanctify them through thy truth, prayed Jesus. God the Spirit makes them holy by means of the word. Yet the believer is here called upon to make himself pure. We get no benefit from the word or the Spirit, except so far as we believe, receive, obey. Ye *have* purified your hearts, says Peter. The glory of the coming advent is beyond our experience, so we cannot now share in that. But so far as we know him we are made liker unto him. Purifieth; the blood cleanseth from all sin.

Sin is the transgression of the law. (4.) He is saying strange things, therefore he defines his terms. Tells us what sin is. In the 2nd chapter he showed what the law was; it relates to the affections of the heart; he that hateth his brother is a murderer. So he is not here speaking of mere outward sin.

Whosoever abideth in him sinneth not. (6.) See ii. 28. If we abide in Christ, his life will be in us. To abide in him is to live upon him, as the branch upon the vine. The branch has no life except what it gets from the vine. "In him is no sin," v. 5; these words are explained by this 6th verse: Abiding in him, sin is not.

Whosoever sinneth hath not seen him, neither known him. (6.) It is impossible for language to be more explicit than this. With what face then can any Christian say, I sin, yet I am a child of God? John says that he who sinneth does not know Christ, and that the language of the Christian is, I am a child of God, my seed remaineth in me, therefore I sin not. If the apostle is saying what he seems to say, then the glory of Christ is in this, that he saves his people from their sins; and we by our teaching are hiding that glory, only allowing men to believe that Christ will eventually save the believer from his sins but not in this present life, and that the world has never yet looked upon any one thus fully saved. Christ is a physician, and we commend him to sinners, not by pointing to anybody fully healed, but by pointing out patients in process of recovery, it being reserved to the angels of heaven to see them fully healed. Is this the best testimony we can bear to Jesus? You have a friend tainted with leprosy. A physician undertakes the case. You look on with interest. In a year or two there is much improvement. Your friend tells you however that he is not entirely healed; some parts of his body continue tainted; he is still waiting, hoping. Perhaps you hope too; but you would be vastly more enthusiastic if he could tell you that he was thoroughly cleansed and that the cure had been immediate. As it is you cannot deny that your friend has leprosy. We come then to John, the beloved disciple, and we say to him, Surely you do not mean to sanction the notion that Christ heals his people at once, and allows them to remain in this world without sinning. His reply is, Whosoever sinneth hath not known Christ; he that committeth sin is of the devil; whosoever is born of God doth not commit sin; he cannot sin. —But you must use the word sin in some peculiar sense? What do you now understand by sin? Sin is the transgression of the law; he that hateth his brother is a murderer.

Not as Cain. (12.) Most persons, reading this, will think that the apostle has gone very far for an illustration. Is there the slightest danger of our becoming Cains? Is this the proper alternative of not loving our brother as ourself? Now a little reflection will help us to see that the mind which was in Cain, is very common still among men. The very feeling that prompted the remark, Am I my brother's keeper? led Cain to kill his brother. It was not until after the first murder had been committed, that the inconveniences attending such an expression of one's wrath were experienced. Cain found that it involved exile, reproach, mistrust, fear, self-condemnation, and we can easily believe that he was afterwards led to put some check upon his wrathful impulses. The same feeling that animated Cain towards Abel, manifests itself in the present day by acts much less violent. Abel offended by his uncompromising loyalty towards God. He maintained that we had no right to depart in any particular from the commands of God: he was what we would call a puritan; he loved his brother, but he could not disobey God; the lamb had been appointed for sacrifice, and he could not think of approaching God otherwise. Cain was for accommodating God's religion to man's ideas; he was the fount and archetype of all the false religion in the world. It seemed to him a small thing that he should corrupt God's religion, set aside one of God's great commandments: but it was an unpardonable thing that Abel should not defer to his wishes in this respect. Abel stood before him as the representative and embodiment of the divine will; and the blow that was struck at Abel was really aimed at the divine authority. There is just as much of this hatred toward those who embody the divine will, and who set themselves against the falsification of religion in the Christian world, as ever there was, though men have found out that little is gained by putting the Abel to death. Ridicule is almost as potent a shaft.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—In the last two numbers of the *Guardian* * the miracle of the stopping of the Sun has been discussed, and the hypothesis of a *gradual* stop has been advanced. I should think that to admit the necessity of such an hypothesis is not calculated to enhance reverence for the power of the word that commanded the stop, and that a very simple consideration which entirely obviates the necessity appears to have been overlooked.

If my head is smashed against the opposite side of a carriage in a railway collision, it is because my head and the train did not stop simultaneously—it is in fact such a stoppage as would not occur as the *direct* result of obedience to the command of God's word. When He says *Let there be*, I would look for an *immediate* result, unless He indicates that such was not His will; and I see no evidence of His will directing a gradual result in this instance, and I therefore see no necessity of supposing that the earth itself only was stopped by the word of God, and that the circumambient atmosphere and the works of God and man on the earth's surface were stopped as an after-result. One word of His might instantaneously at this moment repeat the miracle without our being made aware of it except by the discrepancy between the sun and our clocks.

Yours faithfully,

Guzerat, 5th March 1873. C. T. H.

[WE do not know that we differ with our correspondent as regards the power of God. When God divided the Red Sea he employed the East wind in doing it; and in the greatest miracles of Scripture we see deference paid to the existing agencies. The law of the conservation of forces shows us that when the motion of a body is arrested, the force is either communicated to another body or changes its form. The letter in our issue of March 1st showed strikingly that a body of a ton weight could descend through a chamber of confined air without doing any harm, simply because of the graduated arrest. We did not 'admit the *necessity* of such an hypothesis as we brought forward.'—ED. *B. G.*]

To the Editor of the "Bombay Guardian."

SIR,—I am desirous to have the following question explained, as it involves a doctrine which is properly understood by only a few Christians. I also take the liberty of giving my own opinion on the subject, which if a wrong one you will do me the favour to correct. This then being the object of the present letter, I feel sure you will excuse the trouble I am about to give.

The query is as follows:—

Do those who have died in the faith of the Lord Jesus Christ receive immediately after death, their promised reward?

This question was lately raised, and answered in the affirmative, and although partially satisfied then, I find, on studying the point further, that I am not so. I proceed accordingly to give a couple of passages—the only two I remember—brought to support the affirmative reply given on the occasion. These will be found in the 5th chap. of St. John's Gospel, 24th verse: "He that heareth my word and believeth on Him that sent me hath eternal life, and shall not come into condemnation, but is passed from death into life;" and the other in the 27th chap. of St. Matthew and 52nd verse—referring to what occurred at Christ's crucifixion—"And many bodies of the saints which slept arose."

The opinion I have formed on the subject is, 1st, that death is the termination of the present, and not the beginning of a new existence (Psalm cxv. 17); and, 2ndly, that all God's saints will receive their reward at Christ's second coming, and after resurrection and judgment: see St. Matthew's Gospel, 25th chap., 31st to 34th verse; Luke, 18th chap., 30th verse; also Hebrews, 11th chapter, 13th, 39th, and 40th verses. I give the verses in their proper order. "These all having died in faith *not having received the promises.*" "These all having obtained a good report through faith *received not the promises.*" "God having provided some better things for us, *that they without us should not be made perfect.*" These passages are proved by the 9th to 11th verses of 6th chap. of Revelation.

I think the verse from 5th chap. of St. John's Gospel is replied to by the 40th verse of 6th chap. of the same Gospel: "Every one which seeth the Son and believeth in him *may have everlasting life*, and *I will raise him up at the last day*," showing

* We must apologize for the late appearance of this letter, through inadvertence.

that in order to inherit everlasting life the dead must be raised at the last day. In reply to the passage from St. Matthew's Gospel I would say a few words. If rewards are bestowed immediately after death, where is the utility of a resurrection? The faithful witnesses are in heaven praising God. Is it at all likely, once they were there, that they would be made to rejoin their bodies of flesh on earth? The Saviour very plainly told his disciples that "life eternal" would be given "in the world to come" (Luke, 18th chap. 30th verse). There is, as far as I know, no warrant in Scripture to believe or understand more than this. See what the apostle Paul says about the resurrection in his 1st epistle to the Corinthians, xv. 16: "If the dead rise not, then is not Christ raised;" from the 20th to 22nd verse asserts Christ's resurrection, that as he was raised so also shall we be raised, and on this how all our hopes depend: see also his query in the 29th and 30th verses. From the 42nd verse he shows with what manner of bodies the dead will be raised. In the 50th verse, *corruption* cannot inherit *incorruption*. In the 51st verse that we all *must* be changed, and from 52nd to 54th verse the time and manner of this great and last change, adding in conclusion that "thus shall we ever be with the Lord."

The believer's *hope that he has within him* will only, as I have shown, be fully realized at that time when Christ will come in His glorious Majesty, in the capacity of Judge of all the earth to pass sentence on all men, and not a moment earlier. This great design, viz. the salvation of mankind, exists therefore in the Divine mind as a purpose, and the last day will be the perfecting of this work of grace.

I remain, Sir, Yours truly,

19*th March* 1873. A BELIEVER.

Epitome of News.

Saturday, March 15, 1873.

—*Christian Advocate:* "Rev. Dr. Boardman, of this city, a devoted and esteemed minister of the Presbyterian Church, is doing much earnest and successful service in holding meetings for the promotion of holiness in the Churches of that denomination."

—"Of the fifteen thousand engineers employed upon the railways of this country and Canada, more than eight thousand are associated in an order called the 'Brotherhood of Locomotive Engineers,' whose object is by combination to elevate the standing of the members as engineers and as men. Their motto is 'Sobriety, truth, justice, and morality.' They publish a monthly journal with more than twelve thousand subscribers, and, if the moral and religious character of its readers may be judged at all from its pages, they stand high in these respects. At the late annual meeting of their Grand Division, which was held in St. Louis, prominent attention was given to an effort which they are now making to secure the right of rest on Sunday. The movement originates among themselves, and out of the great evils which they have found to result to themselves, their families, and the community from their being deprived of the Sabbath, as, to a large and increasing extent, they now are. The reform can only be brought about by the agreement of the great railway lines to restrict Sunday work on their roads, so far as practicable, to cases of actual necessity. The engineers are now seeking to secure the consent of the railway managers to a plan for accomplishing this.

"In this movement they should have the sympathy and co-operation of the Christian public generally. All classes have an interest in it. An engineer overworked and demoralized, as a man who has no Sunday is sure to become, is certainly not fit to be trusted in a position which demands a cool head and steady hand, controlled by a rigorous sense of duty. And among the most serious of all the influences which threaten the public observance of the Sabbath among us is that of Sunday traffic on the railroads. A grave responsibility rests upon officers, and managers, and stockholders. Will not every Christian man among them lend his help in giving to the *employés* of the railways the relief which they seek?"

—"The marvellous history of the settlement of Nebraska is one of the wonderful illustrations of the restless activity of the nineteenth century. Less than twenty years ago the first white child was born in the bounds of this territory; to-day cities of thousands and tens of thousands, and towns of hundreds of inhabitants, mark its growth and crowd its borders. How it has been done no man can tell. It seems as though an army had risen from the very dust beneath our feet, so rapidly has this been effected. According to the last census, Nebraska has increased her population a hundred-fold faster than any other portion of the land, the ratio being over three-hundred-fold in the last ten years.

"Five years ago the site of Lincoln, our State capital, was an unsettled prairie; now it has nearly seven thousand inhabitants, railroads in four directions, an artesian well nine hundred and fifty feet deep, gas-works and street-lamps, with all the elegance and refinement of an Eastern city of a hundred years. Five years ago brick for building, and corn for bread, were brought fifty miles to this city, across an untrodden waste: now we make our brick by the million, and burn corn in our stoves by thousands of bushels, at sixteen to twenty cents per bushel, because of its cheapness and abundance. Five years ago Lincoln was the outside—the boundary of civilization. West of this all was an uncultivated waste; now we enter a palace-car, ride three hundred miles toward sunset, through counties and towns with hundreds of inhabitants, and a country as beautiful as any the land can boast."

—"The young ruler of Japan is rapidly acquiring the reputation of being the most sensible sovereign of the age. He recently visited the Custom-house of Yokohama in strictly European garb, and with a modest reticence. He is described as being about five feet ten inches high, and a little darker than most of the Japanese. His eyes are dark, though sparkling with intelligence, and ever on the look-out; and his whole person quite dignified, though he is yet a little awkward in European costume, especially the boots, which do not seem to sit easy on his feet. His every effort seems to be for reform, and his life is spent in the most simple and diligent manner. He rises at seven, and studies for an hour Japanese classics under a teacher, and then modern languages and literature. He takes special pleasure in geography and physiology. At 11 o'clock he receives his ministers, who are to keep him posted on all the matters of their departments, and after several hours of these interviews he rides or drives out for fresh air and exercise. His passion is said to be an evening walk through the streets of Yeddo *incognito*, that he may leisurely observe a thousand things that no other ruler of Japan ever saw before him. It seems almost providential that just at this juncture a man of such capital good sense and such rare qualities has been given to this modern land of promise. The human mind can scarcely estimate the result of his influence on the development of his own people on the general progress of the age."

—*Interior:* "A painter or sculptor would destroy his art reputation if he were to present, on canvas or in marble, almost any part of the form which a girl of the period presents to the eye. An angel attired in the fashion of the day would present the appearance of a monster. It is amazing that cultured American women should submit to such deformities and vulgarities.

"New styles almost uniformly appear hideous, and they are usually hideous indeed. But they are soon associated with wealth, pleasure, and aristocracy, and by an illusion of fancy they are invested with a kind of fictitious beauty and loveliness. In discussing this subject, then, we should clearly understand that style does not usually originate in taste, but in lust and pride, and that fashion is not usually an exhibition of refinement, but vulgarity."

—*Friend of India*: "The opium revenue of the year which ends this month is £898,948 better than the estimate. It amounts to the dangerously large sum of £8,259,616, which is the produce of 42,675 chests and the Malwa duty. One month's Malwa duty has yet to be added. We say 'dangerously large' because it may tempt Indian financiers to carelessness or a prosperity budget, and to postpone preparation for the time when other revenue may have to be found to take the place of this. It is not paradoxical to say that, in the long run, a low revenue from opium would be beneficial to our financial system. Has the idea of a reserve fund been altogether given up? Or will Lord Northbrook tell us, on Budget day, what he thinks of the Bengal monopoly as opposed to the Bombay excise? We suppose that we shall have to wait for Sir W. Muir to deal with this subject, of which he has proved himself a master."

Monday, March 17.

—*Advance:* "Dr. John Hall says he shall count it a good time when the church shall say to men whose lives are not in accordance with the teachings of Christianity: 'We cannot take your money, we will have nothing to do with you, until you have renounced your wickedness, and have learned to love and fear the Lord, and to submit yourselves in obedience to him.'"

—"Photography as an art as well as a business is ssauming greatly increased importance in England. Many amateurs devote a large portion of their time to it, there are professorships of photography in educational institutions, and it is coming to be considered as essential a part of a complete technical education for an engineer or surveyor as drawing. And so systematized are all its appliances that it is said that a round-the-world voyager may carry with him from his point of departure a stock of prepared plates, and, with but little previous training, photograph any objects on his way which may strike his attention, repack and keep his plates until his return to civilization, and hand them over to a practical photographer to be developed, and secure nearly as good results as if he had been an experienced photographer."

—*Friend of India:* "The Scotch Free Church of Calcutta has invited the Rev. J. E. Carlile, formerly of Bombay and now in Florence, to officiate as their minister during the well-earned leave for eighteen months of the Rev. J. D. Don."

—"The Calcutta Missionary Conference has arranged a course of Lectures to English-speaking natives in the Cathedral Mission and General Assembly's Colleges alternately. The first lecture is on 'Documentary credentials and attesting witnesses of Jesus Christ.'"

—"The Church Missionary Society seek to erect a memorial of the Rev. Henry Venn. A Venn College seems likely to be founded in Cambridge, and intended, we believe, for the study of Evangelistic Theology with a view to foreign missionary work."

—"Four years ago the Foochow Methodist Episcopal Mission adopted the settled policy of gradually making the native Church self-sustaining. It was resolved to year by year reduce the allowance made to the preachers in proportion to the increase in the Church. Some of the remarks of the Chinese speakers at meetings held to advance this policy throw light upon the state of thought among the Chinese Christians. One said: 'I think this self-support business ought to be accomplished. The missionaries bring this before us out of love to our native people. They wish our preachers to be true preachers, and our members to be real members. It has been the case that many have come to learn the doctrines because they hoped to get money, and men have sought to be preachers for the sake of money. This tends to break up and destroy the church; because those outside will not be able to discern between the false and the true, and will say of us all, 'They preach for foreign money.' We wish our members to be real members, and sustain the gospel; so that the preachers may be truly preachers, and cease to depend at all on the Missionary Society.' The same process towards self-development is evidently going on in China as in India."

—*Evangelical Witness*, Ireland: "We understand that at Southampton fully two thousand persons have identified themselves with the Free Church of England movement, and the number is daily increasing."

—"An American paper says that Rev. Henry C. Riley, D.D., of the city of Mexico, administered the Lord's Supper in an ex-Papal church to four hundred communicants, converts from Romanism, assisted in the administration by four converted Romish priests."

—"Two Roman Catholic priests write to the *Geneva Journal* that they will second the motion made by Hyacinthe, and get married. The Pope, most wickedly, if wittily, says that Hyacinthe by taking a wife has taken the punishment of his apostacy into his own hands."

—"Oxford University is not wholly given up to Tractarianism or to Rationalism. The Rev. Daniel Butler, of Boston, relates that while on a recent visit to this country, 'a student in the University into whose company he chanced to fall referred with great warmth to Phelps as a man whom of all men he would delight to see, and to his little book on prayer, "The Still Hour," as not only a favourite with himself, but a large number of his fellow-students. Not less than one hundred young men of the colleges meet regularly at a prayer-meeting, which is marked by genuine reli-

gious fervour. The spirit of Henry Martyn seems to be among them.'"

—"It is gratifying to see that what are known as 'British Workman' public-houses are being set on foot in various parts of the kingdom. In Leeds forty of these temperance public-houses have been established. Working men not unfrequently visit the public-house and spend their evenings in drinking and smoking from want of a better place; but, while they acknowledge the ill effects of the one and the good effects of the other, it is a pity they are so slow in moving for themselves. The first 'British Workman' for Edinburgh was opened last week, when the chair was taken by Bailie Lewis. He referred to the success of these institutions in England, and said there was nothing in Scotland to hinder their progress except 'the strength of Scotch whisky.' Three-fourths of the police charges arise from drink."

—"The tidings from Sweden are of the most cheering character. From many points we hear of revivals. One of the preachers says:—'In the parish of Kumla a gale of grace has begun to blow. In the village of Gotsherga there is hardly a person who has not been moved by the Holy Spirit. In the parish of Hardems a great movement among the people is going on. Sinners have been awakened and been brought to trust in Christ. Old men and women, the young, and even children ten years of age, were seen weeping over their sins, as well as thanking and praising God for redeeming grace.'"

—"What a loquacious old man is Pius IX! Never did a Pope talk so much. He speaks *apropos* of everything, right or wrong, even of Holy Scripture, concerning which he has given some quite new interpretations. Thus, two or three months ago, referring to our Lord's words (Luke xi. 11, 12) about the bread, the egg, and the fish—he said: 'The bread represents love; because love is, like bread, the most needful thing in the world. The fish signifies faith. But how? Clearly thus: When on the high seas the tempests rage, and the waves in their furious career rise to the clouds, the fish have no fear; they only swim deeper down, and despise the raging billows and stormy winds, from whatever quarter they may blow. So it is with faith. The egg is the symbol of hope; because the egg contains in itself the hope of coming forth as a young chicken! Naturally, then, *hope; an egg is the symbol of hope.*'

"Such is the exegesis which the *Univers* holds up to the admiration of Catholics. Truly, one needs to be infallible in order to give forth interpretations like this."

—*Friend of India:* 'Does our canal irrigation lead to disease in the surrounding country from the absence of that drainage which ought to accompany it? The natives assert that it does. Our canal and sanitary officers, in all the provinces north of the Vindhyas at least, have for years been engaged in inquiring and reporting on the subject. The canal raises the spring level so as to saturate the subsoil in some localities. It floods others so that the water stagnates on the surface. It washes out the *reh* or salt efflorescence in other spots, and either by evaporation so deposits it as to ruin the soil, or so taints the water as to poison the supply for the people. Finally the canal is said so to surcharge the drinking-water of a fourth set of localities with lime that goitre and cretinism are spread among the people. The Report of Dr. Taylor on the Western Jumna Canal shows that drainage alone will prevent these evils and remove others: 'The effect produced on the health of the population of the villages of Nujufgurh jheels by the enlargement and improvement of the drainage cut to the Jumna in 1857 has been extraordinary. Comparing the results of the examination in 1845 and 1867-68, we have only 5·37 per cent. of splenic enlargement in the latter, and 43 per cent. in the former. The average flood level is reduced three feet, and the aspect of the people is healthy and robust. They, though anxious for more water for irrigation, speak of the great diminution of sickness during the past few years, and all unhesitatingly ascribe it to the drainage.' Dr. Ferguson was instructed to make a similar report on the afflicted tracts of the Baree Doab Canal, and the results which he arrived at are full of interest.

"In how many places is it true that water only is required to transform thousands of waste acres into fruitful corn-fields, and the sites of deserted villages into prosperous towns? We fear that of all our canals, at least in localities where certain soils and deposits occur, it is true that irrigation produces disease. But it is satisfactory to know that the evil can be cured by drainage, and it will be well if our Public Works authorities devote more attention to this subject on existing as well as projected canals."

Tuesday, March 18.

—A batch of upwards of 100 native vagrants (Sind people), men, women, and children, have been deported from Bombay to their own country at the expense of the State. This may probably induce others to come and try their fortune in Bombay, knowing that if they fail they may at least get a free passage back.

—We are making progress in Bombay. On Saturday at the Fort Police Court, before the Senior Magistrate, John Connon, Esq., there were from 50 to 60 persons, men and women, principally Hindus, charged with being drunk and disorderly and assaulting each other in connection with the Hoolee festival.

—Broach Correspondent of the *Times of India:* "A Mussalmanee girl about seven years of age fell into a deep well, and it was some little time before she was dragged out, apparently quite lifeless. She was, however, immediately taken to the Civil Hospital, where Dr. Lawrence, the newly appointed Civil Surgeon, happened to be in attendance, and after examination, though life was apparently quite extinct, he forthwith began his endeavours to revive the child. Everything was done that medical skill and science could suggest—rolling the body to bring the heart into action, friction, warm baths, and galvanism. The latter was most potent, and after labouring about six hours—from ten o'clock A. M. to four P. M.—the child finally became conscious. When taken to the hospital the stomach was distended with water, and it was only by the most determined perseverance on the part of Dr. Lawrence that life was restored. She is now all right again."

—*Bombay Gazette,* March 15th: "Presentation to the Rev. John Paton.—To mark their esteem for the pastor who has been officiating in St. Andrew's Church for the Rev. D. Macpherson, the congregation met last night in the Church and presented him with a cheque for £121. In handing Mr. Paton the testimonial, Mr. Connon, the Senior Magistrate, spoke of Mr. Paton's sincerity, and his zeal on behalf of his congregation not only in the pulpit but out of it. We may mention that the Rev. Mr. Paton will leave Bombay on the 31st, and that in a couple of mails hence the Rev. Mr. Macpherson will arrive."

—*The Calcutta correspondent of the London Times* gives the following bad out-look for the Indian taxpayer: "The cost of the officers, caused by the amalgamation and the series of mistakes which have followed that is almost appalling, and it is rising every year. On the 1st of January 1862 there were 4,167 Indian Officers, drawing 1,866,012*l.* a year; on the 1st of January 1872 the number had fallen to 3,216, while the expenditure had risen to 2,050,390*l.* The average cost of an officer in 1862 was 447*l.* 16*s.*; in 1872 it was 637*l.* 10*s.*, an increase per head of 189*l.* 14*s.* And these figures must be read in the light of the fact that there were 304 unemployed officers on the 1st of January 1872, drawing 233,980*l.* a year. Of these 16 were major-generals, one a colonel, 104 lieutenant-colonels, 70 majors, 101 captains, and 21 lieutenants. No one can blame the officers; they, in truth, have been the victims of a series of military arrangements springing out of the first great mistake, against which men like Lord Canning, Sir Henry Durand, Lord Napier of Magdala, and General Outram warned England in vain.'

—*Times of India:* "Yesterday morning, at about 10 o'clock, Camateepoora was a scene of an atrocious and horrible murder. The victim was a young woman of the Mang caste. Her husband, a young man of the same caste, inflicted two successive wounds with a knife; the second and fatal blow was struck below the left breast in the region of the heart, penetrating the heart. He appeared to have been laying wait for her while she was engaged in carrying water from a Vehar stand-pipe erected close to the locality where the murder was committed.

"The man, Roopa Hybuttee, when arrested, acknowledged his guilt, and, ascribes the whole matter to his wife's infidelity."

—*Bombay Gazette:* "A dreadful story comes from the usually quiet and dull station of Ahmednuggur. It appears that on the night of the 14th inst., about 9 P.M., two Punjabee sepoys belonging to the 13th N.I. went, armed with their guns and ammunition, to the Sudder Bazaar, and on some pretence or other persuaded two prostitutes of the Mang caste to leave their house with them. As soon as they came into the street, they began loading their rifles and fired at the women, but, missing them, unfortunately shot a bystander named Mallari Mahar, who fell dead on the spot. Nathoo Purmanand, a havildar of police, hearing the report of the guns, rushed to the rescue, but was at once fired at and shot dead, while a third man was severely wounded at the same time."

—*Lucknow Witness:* "A young Englishman who had left home at an early age was living in Buenos Ayres, and was pursuing a worldly, thoughtless life. His mother, who was living in England, was a praying woman, and daily besought God to guide her son into the way of peace. When the man's twenty-second birthday arrived, his mother resolved to devote the whole day to prayer for the conversion of her son, and accordingly she lingered all day long before the Mercy-seat, beseeching God to hear and grant the desire of her heart. The young man went to his work as usual in the morning of the day, but during the forenoon, while writing at his desk, a sudden conviction seized his mind, and he resolved to seek his Saviour's face. He began at once, and before the sun went down he was happy in the assurance of forgiveness. He at once wrote to his praying mother to tell her the glad news, and his letter passed one from her on the ocean, telling him how she had prayed for him on that eventful day. Whatever objectors may think of conversion, or of spiritual convictions of this kind, the coincidence is certainly more than a mere chance, and is the more worthy of attention because such coincidences are happening constantly."

—"The garbled summary of President Grant's message furnished by Reuter to the Indian Press reminds us of the news furnished by the same agent of the President's movements during the American war. President Grant is not a fool precisely, and it will strike most readers at once that the policy attributed to him is wholly unlike the man. 'He adds that he will endeavour to civilize the Indians, and if unsuccessful will wage a war of extermination!' It is well known that President Grant has excelled all his predecessors in his humane policy towards the Indians, and that he has already succeeded in a remarkable degree in civilizing them. For this 'sentimentalism' he has been ridiculed by a certain class of people, and this shining spot in his administration has been selected as the most deserving of misrepresentation."

—"A very sensible missionary project is on foot in Calcutta. It is proposed to unite the Collegiate Departments of three—possibly more—of the missionary institutions, each society furnishing one professor, and having a voice in the control of the college thus formed. This plan has many advantages, and no disadvantages worth naming. A large sum of money will be saved, an abler corps of professors can be secured, and a better spirit will be infused into the body of the pupils by the large increase of their number."

—"It is said that an important religious movement has commenced in Greece, where Lattas, a monk of the Greek church, attracts immense crowds to hear him preach. He is gifted with great natural eloquence, and preaches salvation by Christ only. The hierarchy at first opposed him, but have at length agreed to let him alone."

—"A writer in the *Times* describing a tour through the United States speaks approvingly of the absence of wines and liquors from the public tables. A generation ago the opposite custom was universal, but the persistent agitation of the temperance question has freed society from the tyrannical custom of compelling every one to drink on peril of being considered a boor."

—*Daily Telegraph:* "Although Serrano accepted office under the King, the aristocracy never rallied cordially around the throne, and, in a little time Amadeo found himself almost isolated in the palace. It is not likely that Serrano, whose schemes with regard to the young Alphonso had been thwarted by Prim, ever heartily relished the selection forced upon him; and when Amadeo refused to suspend the Constitution at the request of his Ministers, who held that the Carlists could not be defeated by any weaker measure, Serrano retired and made way for Zorrilla. To that incident may be traced the first break in the combination by whose agency alone the King could manage to maintain order. Serrano, by far the most powerful man of his party, did more than withdraw from office—he quietly discountenanced the Court, and, of set purpose, declined to attend even its ordinary ceremonial festivities. Since he witheld his support, the King has found his position growing more untenable every day, and those on whom he should rely becoming estranged. Two circumstances of considerable

moment have hastened a crisis which reached its climax in abdication. First, the Zorrilla Ministry, urged forward by the United States, brought in not only a Bill to emancipate the Porto Rico slaves at once, but coupled with it a measure granting municipal institutions, which Spaniards of all classes believe would render it impossible for them to retain the island. From that time the King become unpopular and distrusted; for the Spaniards cling fanatically to their Colonial Empire. Nor could he escape from his position because he sought to govern constitutionally, and therefore retained Ministers who had the Cortes behind them. Prescient minds foresaw a crisis, and dared to affirm that it must end in the withdrawal of the King. Side by side with the Porto Rico difficulty another equally formidable grew up. In 1866 the Artillery Corps, which prided itself on its loyalty to the State and severance from party politics, suffered a deep disgrace. Some serjeants, seduced from their duty, broke into mutiny and shot down several officers who opposed them. They were defeated, and many paid the penalty of revolt. One officer was present in uniform on the side of the serjeants, and he managed to fly the kingdom. His name was Hidalgo; his rank that of lieutenant. When Prim returned, Hidalgo obtained promotion and employment; but wherever he went the artillery officers refused to meet him, and he could not be upheld even by the Government. Recently appointed to a post in Navarre, he found the officers unwilling to serve under him, and the quarrel has gone to such a length that the resignation of many officers has been accepted, and serjeants promoted to their places. King Amadeo, himself a soldier, could not but see that the policy of his Ministers struck at the very root of discipline, and tended to ruin the one military body which was non-political. It is surmised that as the Porto Rico legislation destroyed his hold on the country, so the Hidalgo affair rendered it impossible for him to act with Ministers insensible to military honour."

Wednesday, March 19.

—Another horrible murder is reported this morning. The *Bombay Gazette* says: "Yesterday morning, about 5 o'clock, a very sad case of murder occurred. A Parsee named Eduljee Pestonjee Shroff, residing at 1st Parsee Gulley, Khetwady, who is said to have been enraged by some unpleasant dispute in his family, attacked his step-mother, aged about forty-five years, named Nawazbai, and her two children, Naleebai and Limjeebhoy, aged respectively eleven and sixteen years, with an iron chopper, by which he killed the mother, and seriously wounded the sister and brother, who are now in the Jamsetjee Hospital in a precarious state. After attacking the parties, the assailant jumped into a well on the ground-floor of his house and tried to destroy himself, but the police got him out alive, and he is now in the hospital."

—*Times of India:* "A special telegram from our Sind correspondent, despatched yesterday afternoon, states:—'Doctor Carswell and Captain Brown died last Friday at Jacobabad from injuries sustained while employed in some pass in the hills, making a roadway.' By a reference to the Bombay Army List we make out that the deceased officers are Captain Horace Cowley Brown, Commanding the Jacobabad Mountain Train, and Assistant Surgeon James Steele Carswell, on general duty, Sind district—one of the youngest men in our medical service."

—*Bombay Gazette:* "From Ahmednuggur we have a few particulars of the murders we reported yesterday. The Panday and Mussulman of the 13th N. I. each took with them sixty rounds of ammunition, and in the bazaar shot the poor havildar and a Dhair dead, bayoneted another Dhair, and fired at two provost corporals of the 3rd Hussars. In the pursuit Captain Daniell so disposed of his men as to prevent the ruffians from escaping, and having come up with them followed them alone. The murderers frequently fired at Captain Daniell, but fortunately all their shots missed; Captain Daniell fired four shots in front of them, and repeatedly called on them to give in; but as they refused, and as Captain Daniell's infantry and foot police were a considerable distance off, he shot one of them, and then the other gave in. The wounded man had his rifle at the charge when shot, and the ball went through his right hand into his stomach, and it is doubted if he will recover to be hanged. A third sepoy has been arrested for complicity, and it is thought that one or two more are concerned in the affair. The wounded man says that he and his companion intended returning to Nuggur to expend their sixty rounds before giving in. They are now safe in jail, heavily ironed."

—Mooltan Correspondent of the *Pioneer:* "A sad accident occurred on the river between Dehra Ishmail Khan and this station on Sunday last. Ten or twelve soldiers of the 41st (the Welsh) Regiment, who were left sick in hospital some two months ago when their company was relieved, were crossing in a native boat; suddenly the alarm of fire was given, when unfortunately some five or six of the soldiers and a *bhistee* jumped overboard. Either from the depth of the river, their inability to swim, or the quicksands with which these rivers abound, the whole six (that is, five soldiers and the *bhistee*) were lost. This, however, is not all. The Welsh Regiment has also just lost its old, and I believe greatly esteemed, Quartermaster, who was on the point of starting for England, having served, I believe, upwards of thirty years. He had been entertained at a farewell dinner in the mess-room on Friday evening, and was to have left Mooltan on Monday, but was suddenly taken seriously ill on Saturday, and, after this short illness, expired yesterday morning."

—The *Rast Goftar* does not see why Mr. Souter, the Police Commissioner, does not follow in the wake of Mr. Forjett, who, with considerable pains, put down the indecencies practised by Hindoos during the Holi festival. It states that these Hindoo holidays are as boisterous as the Mohurrum, and much more capable of injuring the public morality.

—The *Times of India* correspondent at Baroda sends the following:—"The Holi saturnalia in this part of Guzerat is enjoyed not only by the Hindoos, but, I see, by some wavering and heterogeneous batch of Christians also, for they were seen on a public thoroughfare as '*playful as kittens*,' and were looked upon by a number of native wayfarers as a 'troupe of loose public street-actors.' I wonder if Messrs. Currey and Duxbury have any kind of rules in their department restricting the behaviour of their *employés*."

—We clip the following sentences from a leader in to-day's *Bombay Gazette:* "His Honour the Lientenant-Governor of Bengal is doing a service to the people themselves by drawing attention, in his last Administration Report, to the increased consumption of spirituous liquors in the towns and cities of the provinces under his government. The poor people who spend their money in country liquor require protection, and this protection Mr. Campbell is endeavouring to afford them. But he has a difficult problem to work out. To give a man a liquor-license on account of the respectability of his character is a measure that is so liable to abuse, especially in India, that we think it should never be employed. The man who elects to make his living by dram-selling is not at all so likely to be as respectable as an ordinary shopkeeper, and why such a man should be permitted to enrich himself at the public expense is more than we can imagine. It seems to be assumed that his respectability will relieve the police of the work of looking after drunken people; but it will do nothing of the kind unless he hold his license under a penalty for every man found drunk on his premises. A retiring high official furnishes his butler with 'a character,' and, instead of enhancing his paper gift with a small purse, he asks the Commissioner of Police to be good enough to give his respectable old servant a liquor-license, prompted to make the application by the said faithful old butler, who informs his departing master that the license to sell liquor will stand for a pension.

"What about the state of the habitual drunkard? Have we no remedy for this public evil? All that Mr. Dalrymple asks of Parliament in the Bill he has introduced is that people who notoriously cannot take care of themselves should be taken care of by responsible officials, and that the disease dipsomania, as well as its twin-brother habitual drunkenness, should be treated by skilled men in suitable public institutions, like other diseases of body and mind. We shall certainly not go wrong by legislating at once for the habitual drunkard; his case is truly lamentable and exceedingly dangerous in India: and if a bill is passed for the care and treatment of such cases, we shall do more to put down the vice of drunkenness in this country than in any other way."

—*Indian Mirror:* "A memorial has been submitted to the Lieutenant-Governor by one Issur Chunder Napit of Khoorut, near Howrah, in which the poor man tries to lay before His Honour the terrible wrong he has suffered. About two months ago the memorialist's daughter forsook her home, and took to the life of an immoral woman. Her father did not take any further notice of her, out of a natural sense of shame, and to protect the reputation of his family. It would seem, and the memorialist says he feels convinced, that Koylash Chunder Mundul, a head constable of the Howrah police, first corrupted his daughter, and he therefore constantly refused to admit the policeman into his house. The head constable consequently bore a bitter grudge against the father, and, some time after the unfortunate woman had left her home, caused a charge of murder to be brought against the poor man and his son Bidoo Napit. Of course the energetic District Superintendent immediately appointed Koylash Chunder Mundul himself, and another inspector, to investigate the case, and, if possible, to bring home the charge to the accused. We will quote the words of the memorial to show how the proof was obtained: 'According to the instructions of the District Superintendent, the Reserve Inspector and the head constable went to the house of your memorialist, and began to subject the whole family to the most excruciating physical tortures. His youngest son, who is only twelve years old, and his daughter-in-law, being no longer able to stand the torture, at last said all that the Reserve Inspector desired them to say, criminating your memorialist and his son, the said Bidoo Napit.' Both the latter were immediately incarcerated, and the case went up for trial before Mr. Ricketts, the Deputy Magistrate of Howrah. The poor boy and the daughter-in-law, who had been tortured by the police to confess, denied all knowledge of the murder before the Magistrate, where nobody forced their free-will, and the evidence in consequence broke down. But the police said they would bring in further evidence, and before long 'produced in court an earthen jar, a sword, a piece of bamboo covered with dried blood, and two human skulls, one of which they said belonged to the murdered girl.' The case necessarily assumed a very serious aspect, and the poor man was about to be convicted and committed to the sessions. He was for days together in prison, with his son beside him, under the tender mercies of policemen, who looked upon him as a personal enemy; his good name was gone, his family reputation was gone, all its shame and all its secrets were dragged before the cruel world, and now he and his son were about to be hanged as felons! His anxiety, misfortune, and despair can be well imagined. But when everything was at a crisis, who should appear before the authorities but the 'murdered' young woman herself! Lost to purity and virtue, but not yet lost to that natural affection which every child, however wicked, still retains for its parents, the wretched girl came out of her hiding-place, hastened to the Police Court and declared the innocence of her poor father and brother. Under these circumstances, the case, of course, could not be pushed forward by the police. Both the memorialist and his son have been acquitted. But it remains to be seen how His Honour the Lieutenant-Governor will deal with the Howrah Police.

"Really truth is stranger than fiction."

Thursday, March 20.

—The *Brighton Guardian* of the 5th January last gives in full the proceedings of a public meeting of the inhabitants of the Borough of Brighton to "receive an address from the native inhabitants of Bengal, conveying their obligation to the electors of Brighton for the services of one of their representatives, Mr. Fawcett, rendered to India."

—*Bengal Christian Herald:* "Not a little interest centres on Mr. Bose's address at the Brighton meeting. Not only was he enthusiastically cheered at every step, but occasion was taken by Mr. James White, M.P., to refer to his speech in words like these:—'Never in his life had he (Mr. White) listened to a more eloquent description of the wrongs of India. Cognizant as he was with highest flights of oratory, with the greatest efforts of genius in the House of Commons and the House of Lords, he was truly struck with the wonderful eloquence, the thorough power of language, the admirable description and grasp of the subject, and the nobleness of intellect displayed by Mr. Bose. He had asked who was Mr. Bose, and was delighted to hear that he was a student at Cambridge who had distinguished himself in mathematics and other subjects. Mr. Bose had shown great sagacity and wisdom in pointing out the defects of British administration in India.' It

is gratifying to observe one of our countrymen winning such golden opinions on English soil in his noble advocacy of the interests of his nation before an august assembly like that at Brighton. We need hardly tell our readers that Mr. A. M. Bose is none other than Mr. Ananda Mohan Bose, one of the most distinguished graduates of the University of Calcutta, and a Premchand Roychand Scholar."

—Home Intelligence: All the more important items have already appeared in our telegraphic news. In the House of Lords, on the question of British subjects being allowed to wear decorations of honour awarded to them by foreign powers, Lord Granville stated that it was not intended to depart from the Constitutional rule of obtaining the consent of our own Sovereign to enable a person to wear such decorations. His Lordship has also stated that the report of the Spanish steamer *Murillo* being discharged was not true. The inquiry by the Spanish authorities was still pending. The bill to legalize marriage with a deceased wife's sister has been read a first time. Their Lordships have agreed to a joint committee of both Houses on the transfer and amalgamation of railways and canals.

The appeal of Mr. Edwin James to be re-admitted to the English Bar has been rejected by the Judges.

The Select Committee on Indian Finance has had two sittings this week, at both of which Sir Charles Trevelyan has given very important evidence.

Mr. John Bright has reappeared in the House of Commons.

Friday, March 21.

—More murders. The *Bombay Gazette* gives this account of one: "A letter from Egutpoora informs us that on the 15th inst., as a European was returning from a party to his tent, he met a pointsman and struck him on the head with a big stick which he carried, from the effect of which the wounded man died yesterday afternoon. We have telegraphed for further particulars."

—The *Oude Excelsior* briefly announces another military murder which took place at Lucknow on the 7th instant. Whilst certain companies of H. M.'s 40th Regiment were coming out of barracks for their usual drill, a private belonging to it, with gun in hand, took his stand under a tree adjacent to the Serjeants' Mess, and deliberately shot a comrade.

—*Pioneer:* "The Japan Government have changed the names of the days of the week to Sunday, Monday, Fireday, Waterday, Woodday, Metalday, and Earthday. The people of Japan have been called the French of the East, and seem to have caught the French mania for revolutionizing the almanack."

—*Telegram; Aden, March 20th:* The S. S. *Cathay*, with the Indian mails, left here for Bombay at 6-20 P.M. yesterday,

The Rubattino steamer *India*, having repaired damages, sailed for Suez on the 17th instant.

The Rubattino steamer *Asia* has had her boilers repaired, and proceeded on her voyage to Bombay on the 18th instant.

—*Overland Mail:* It is announced that the official rate of exchange for Indian pay, allowances, retrenchments, and family remittances, which is fixed annually, will for the year commencing April 1, 1873, be 1*s.* 11*d.* the rupee. The rate last year was 1*s.* 11½*d.* the rupee; so that the present rate shows a serious disadvantage to the recipients in this country, the loss now being equal to four per cent.

The London International Exhibition this year will suffer materially by the vastness of the Exhibition at Vienna. The Continent generally will send its gems to the Austrian capital; the French Government in particular will divert its contributions from Kensington.

—Deaths last week, 347.

—*Bombay Samachar:* "It is said that two Arab chowkeydars belonging to the heir apparent of Loonawada, who is staying at Ahmedabad to prosecute his studies in the Talookdaree School, saw their Jamadar in the act of committing an unnatural crime on the person of their young master. Fearing discovery and disgrace, the Jamadar administered poison to the two Arab sepoys, one of whom died of its effects. This coming to the knowledge of the authorities, they apprehended the Jamadar, who, however, committed suicide in his prison by taking a poisonous dose of opium."

Selections.

Mr. Dickens's Caricatures of Religious Men.

Many are the friends of the late Mr. Dickens who have lamented most deeply the unfair representations of the religious world which are met with in his writings. Whenever any one is introduced professing to belong to a "serious" circle, we commonly find a noisy, coarse, repulsive being, selfish and false to the last degree, cunning and crafty in the accomplishment of his aims, wanting in every gentle and estimable feature—a being to be hated and abhorred. On the other hand, those that win our regard and affection, as model men or model women, have no special religious views, merely a touch of natural religion. The thing has become so common in other writers of fiction as to amount to a nuisance, even in a literary point of view. Thackeray has his Mrs. Hobson or Newcomes in "The Newcomes," and in the "Virginians" Mr. Whitfield himself is exposed to his detracting sarcasm. Mr. Kingsley has his New Zealand missionary in "Alton Locke;" Mrs. Oliphant has a weakness for the dissenting minister; Miss Braddon can at least give to the religious character a passing fling. When names of such authority set the example, it is no wonder if the smaller fry of authorship most readily follows in their wake. No one denies that such characters are to be found; to the upright portion of the religious community they are a source of daily and bitter lamentation. But they are not the rank and file of the religious world, the fair average specimens of its membership. It is in representing them in this light that the great injustice of our fictitious writers lies. They are to the rest of the community as spurious half-crowns are to the true coin, or as pretended unfortunates, begging at our door, are to the really needy. And unfortunately it is not difficult to find a motive for the effort of novelists to give them the position of representative men, and virtually say to their readers *Ex uno disce omnes.*

If it were not for the importance of the subject, and the great injustice which is done by these representations, we certainly should not advert to an incident having an important bearing on the practice which has recently come to light, and which is not creditable to the late Mr. Dickens. In the second volume of his Life, by Mr. Forster, there is published a letter, written thirty years age, by Mr. Dickens, to a friend in America, descriptive of a scene which he says he witnessed at the funeral of Mr. William Hone, the bookseller. Mr. Dickens says in that letter that when he went into the parlour where the family and the company were, there was present an Independent clergyman, with his bands on, and his Bible under his arm, who in a loud, emphatic voice thus addressed one of the company, Mr. C. (Cruikshank):—"Mr. C., have you seen a paragraph respecting our departed friend which has gone the round of the morning papers?" Mr. C. replied that he had. "Then you will agree with me," said the clergyman, "that it is not only an insult to me, *who am the servant of the Almighty, but an insult to the Almighty, whose servant I am.*" "How is that, sir?" asked Mr. C. "It is stated, Mr. C., in that paragraph," says the minister, "that when Mr. Hone failed in business as a bookseller, he was persuaded by *me* to try the pulpit! *which is false, incorrect, unchristian, in a manner blasphemous, and in all respects contemptible.* Let us pray!" "with which," adds Mr. Dickens, *in the same breath*, "I give you my word, he knelt down, as we all did, and began a very miserable jumble of an extempore prayer. *I was really penetrated with sorrow for the family.* But when C., upon his knees, and sobbing for the loss of an old friend, whispered me, 'If that wasn't a clergyman, and it wasn't a funeral, I'd have punched his head,' *I felt as if nothing but convulsions could possibly relieve me.*"

It turns out that the "Independent Clergyman" who officiated on that occasion was Mr. Binney, of the Weigh-House Chapel, whose high and noble character, in every sense of the term, is enough to falsify Mr. Dickens's narrative, and to turn the tables against him in a way very serious to his reputation as a correct observer and a truthful witness. Mr. Binney has written a paper in the *Evangelical Magazine* exposing the gross incorrectness of the whole statement. He never went to funerals with bands on. It has not been the practice of Independent clergymen at funerals to begin with prayer, but with reading the Scriptures. The loud, emphatic voice Mr. Binney says is purely imaginary. The paragraph to which reference was made was one in which Mr. Binney was represented as having advised Mr. Hone to take to the pulpit when he had failed in certain speculations, as if the pulpit was just such another speculation. This, along with the family, Mr. Binney thought insulting to Mr. Hone's memory, while, at the same time, it was insulting to him and his denomination that they should be represented as giving him so low advice. Mr. Cruikshank has written to the papers denying that during the prayer he whispered to Mr. Dickens the words ascribed to him in the letter. Mr. Binney hardly needed to impugn the accuracy of the statement, since no one who knows him could suppose him capable of the base, heartless, and irreverent conduct ascribed to him in Mr. Dickens's letter.

Mr. Dickens may have become accustomed to view such things through the spectacles of exaggeration to such a degree as to be unconscious, or somewhat unconscious, of the liberty he was taking with the facts. If this explanation mitigates in some degree the blame to be ascribed to him in this particular case, it shows at the same time how little trust can be placed in him in any similar case. Even his statements of what he saw—of what he gives his word for—must be received with very considerable allowance. And as to his imaginary scenes and characters, we must make a very large discount for the effect of prejudice and dislike—the hatred he evidently had for religious men, and his disposition to draw their character in most unfavourable colours.—*Sunday Magazine.*

Miscellany.

The Advance: Miss Smiley as a Preacher.—While some have not been shaken, by Miss Smiley's labours in Chicago, in their faith that women are not called to preach, others feel still surer that the rule must be allowed its exceptions. A minister who has been much interested in her meetings writes:

"Miss Smiley has spoken in the First Congregational Church, the First Baptist, the Centenary Methodist, and in several other churches of less note. The attendance has been large, filling every seat and the aisles.

"The lady is from thirty-five to forty years of age, light complexion and eyes, dark brown hair, slightly covered by a small lace cap. Her dress is of black silk, not of any established fashion, entirely without ornament, and in no respect attracting attention. She is of medium height, and slender, her forehead broad and high. Her face seems to wear a smile corresponding to her voice, which is clear and musical, never very loud nor sharp, never rising to a high key nor falling to a tenor. Her enunciation is very distinct, the tones natural and varied. She uses no notes, but gives evidence of very careful preparation. Her vocabulary is copious, chiefly Saxon. Her style is the beauty of simplicity, without redundancy or repetition, and the line of thought clear, natural, and cumulative. There is no attempt at oratory or display of any kind; no show of learning, philosophy, or didactic argumentation; yet everywhere neatness and finish. Though she does not construct syllogisms and challenge you by statements and arguments, yet there is a subtle reasoning, elaborate, intuitive, peculiarly feminine, by which she steals a march and carries conviction ere you are aware.

"The preaching of the present seeks to impress and move by learning, argument, intellectual force; while the tender, the gentle and winning are too much neglected. There are many in all our assemblies who have heard and read and been fully convinced of the great truths of religion from their youth. On these ordinary preaching has no effect; they need to be moved and melted by sympathy and love. And here is Miss Smiley's *forte.* The ruin and desperate necessity of the sinner, the wonderful love of Christ, the freeness, richness, and unspeakable blessedness of the great salvation offered to all, are earnestly and affectionately urged on the sinner with evidence of personal knowledge of love for the lost, of deep and earnest desire for their salvation, so that, as you see the glowing face and hear the musical voice, you are not only disarmed of prejudice, but subdued and strongly persuaded to be a Christian.

"While Miss Smiley has been regularly set apart to be a minister of Christ after the solemn and impressive manner of the Friends, she does not claim a right to the pastoral office; yet she has evidently been called by a higher and nobler voice, even the Holy Spirit's, and her work has been greatly owned of God. Beside her public discourses on the Sabbath, she has given to ladies an extended and most instructive course of lectures

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on the Old Testament Scriptures, which have been largely attended, and for which her knowledge of the Greek, German, and Hebrew languages, in addition to a thorough education, have largely qualified her to excel. It is to be hoped that her mission may serve to lead some of our educated women to bring forth their long-buried talent, and in like manner go forth proclaiming the good news of the great salvation.—W. H. B."

—Dean Goulbourn and Dean Stanley: "If Dean Stanley stood alone, and occupied an isolated position, even his talents, amiabilities, and honesty of character, though they might enable him to do a certain measure of mischief, would hardly make him formidable enough for such a protest as was made by the minority of yesterday. But he is essentially a representative man. He is well known to be the mouthpiece and exponent of a school which is daily numbering more and more adherents among both clergy and laity—a school which, having no real faith at all, surrenders bit by bit the Holy Scriptures, the miracles, the doctrines of Christianity, until, nothing remains (as is frankly admitted by some of the furthest advanced) save the sublime morality of the Gospel recommended by the example of Christ. I know not how it comes to pass, Sir, that this school is tolerated among us with such equanimity, allowed to broach, even from the pulpits of the Church of England, its cold speculations, its maudlin sentimentalism, its miserable disparagements of any definite doctrine, in place of the Gospel of our Lord Jesus Christ. I only know that, partly through the timidity of our rulers, partly through the laxity of public opinion, partly through a weak desire to make religion (what Bible religion never was and never can be) acceptable to all men, and the Church universally comprehensive, our communion is becoming perfectly lawless; there is no king in our Israel; every man does (and thinks) what is right in his own eyes."

—The English papers notice a new effort to bring gospel truth before the minds of those who are "out of the way." An American, Mr. Phillips, wanders about holding meetings in which he interests and instructs large audiences by singing hymns interspersed with short explanations and illustrative anecdote. It is said that he has followed this plan for fifteen years: the idea is, however, new to us. We find this account of his manner and its success:—

"He possesses a clear and melodious baritone voice, and sings with great feeling and expression. 'Under the influence of his soft melody,' says an American journalist, 'people keep their seats and hold their breath, when, did another man sing, they would clap their hands and stamp their feet.' Mr. Phillips is of medium stature, but possesses great powers of endurance, being accustomed day after day to take long journeys, and pass the evening in conducting his services of song. When Mr. Phillips appeared at the Colston Hall, Bristol, on the 28th ult, he had previously been singing for eighty-four nights in succession. A brief description of the proceedings at the Colston Hall will enable the reader to understand Mr. Phillips' mode of conducting his services. He began by saying:—'This hour is dedicated to the service of Christian song, not for amusement, or display in the department of classical music, but rather to cheer pilgrims on their way to the celestial city, and, if possible, lure some erring ones to the pilgrimage of faith, by the charm of pure and lofty sentiment expressed with unpretentious melody.' After a portion of Scripture, followed by prayer, Mr. Phillips sang several pieces, most of them his own composition, interspersing them with appropriate remarks. He accompanied himself on his favourite organ, and to some of the solos the audience sang choruses. He spoke strongly in favour of congregational singing, and said he had been asked to introduce secular pieces, and even comic selections, but this he would never do. When the good old Gospel had not charm enough, he should give up the business entirely. His aspiration was to sing Gospel truth so as to make sinners cry out for God. The profits of his services are now given to the Sunday School Union, to assist in promoting Sunday Schools on the Continent."—*Christian Intelligencer.*

TELEGRAPHIC NEWS.

New York, March 12th: Mr. Boutwell has resigned the Financial Secretaryship, and been appointed Senator.

London, 13th: In the House of Commons this afternoon Mr. Gladstone announced that the Queen had accepted the resignation of the Ministry. The House has adjourned till Monday next.—Russia has ceded the territory of Baskantschak Kirghese, with the object of securing its neutrality.—The Queen has summoned Mr. Disraeli, who has asked for time to consult with his friends. Her Majesty has acceded to his request.—Mr. Disraeli has telegraphed to Earl Derby, Lord Cairns, and Earl Carnarvon, who are on the continent. The Conservatives hesitate to attempt to govern with a minority, and great uncertainty prevails. It is said that Mr. Gladstone will never again accept office. Mr. Disraeli will possibly advise a call to be made on Earl Granville.

Madrid, 13th: The prefect of Barcelona, speaking on behalf of Señor Figueras, promised the establishment of a federal republic if the people are obedient to his manifesto.

London, 14th: The official journal at Teheran publishes a manifesto concerning the Shah's visit to Europe, and says that Persia is tired of isolation, and intends to approximate herself to Europe in science, arts, and commerce.

Paris, 14th: The National Assembly have voted the whole of the Constitutional Bill by a large majority.

Versailles, 14th: As the Treaty with England expires on Saturday, the Assembly have adopted a Bill continuing the old tariffs until new ones have been voted.

Paris, 15th: The Orleanist newspaper *Assemblée Nationale* has been suppressed for an article declaring that Prince Bismarck is insane.

London, 15th: Mr. Disraeli will see the Queen again to-day. It is rumoured that he will declare his inability to form a Cabinet, and advise a call to be made on Earl Derby.—It is reported in Germany that the Duke of Edinburgh is betrothed to the daughter of the Czar.—Mr. Disraeli, after conferring with Lord Derby, explained to-day to Her Majesty the Queen his reasons for declining to accept office.—The Atlantic Cable of 1865 is broken in two miles of water.

16th: The Conservatives are strongly urging Earl Derby to form a Cabinet. Mr. Gladstone is still anxious to retire into private life, but the Liberals are confident that they will succeed in inducing him to resume power. It is expected that a further adjournment of Parliament will take place to-morrow.—After Mr. Disraeli's interview with the Queen, Her Majesty summoned Mr. Gladstone, who has not yet consulted his colleagues. The Gladstone Ministry will, however, probably resume office.

Paris, 16th: France and Germany have signed a convention stipulating for the payment of the remainder of the indemnity by instalments terminating on the 5th September next, and for the evacuation of the whole of the occupied territory on the 1st July, excepting Verdun, which district will be occupied till September.

Madrid, 17th: Official advices state that the troops have defeated 3,000 Carlists who were awaiting Don Carlos at Vera.

London, 18th: In the House of Commons last night Mr. Gladstone said that, in consequence of the Queen having intimated to him that the opposition party had abandoned their expectation of forming a Cabinet, he had again placed his services at the disposal of Her Majesty. He added that he was consulting his colleagues and moved for an adjournment till Thursday.—Mr. Disraeli said he had informed the Queen that he was prepared to form a Government only with a new Parliament. The House then adjourned.—The Shah of Persia is expected at St. Petersburg at the beginning of May, and proceeds thence to London viâ Berlin.—The strike in Wales is approaching termination; the colliers at Dowlais have settled with the masters.

Paris, 18th: The National Assembly has voted a letter of thanks to M. Thiers.—The French Army Reorganization Bill has been distributed: it provides for an active and territorial army numbering a total force of one million, divided into 12 corps.—In the French Budget for 1874, equilibrium will be maintained by a re-adjustment of the indirect taxes, which for January and February amount to 7 millions above the estimates. France holds half the balance of the indemnity due to Germany, and the remainder is fully covered by the outstanding balance of the last loan.

London, 19th: The strike in South Wales has terminated, the colliers accepting reduced wages for one week; afterwards they will be advanced.

20th: Coals in Yorkshire have advanced 4s. to 5s. per ton.—The excessive price of iron at Wolverhampton has stopped business.—Her Majesty the Queen had an audience with Mr. Gladstone yesterday at Windsor; the Ministry will probably not be modified.—Mr. Lowe will present his Budget on the 3rd April. The probable revenue for the current year is 76 millions, and the expenditure 71 millions.—The Russian expedition to Khiva consists of three converging columns.

PASSENGERS SAILED.

Per P. and O. Str. *Peshawur, 17th:*

For Southampton.—Mrs. Dresser; Capt. and Mrs. Tytler and infant; Mrs. Blair; Mr. Blair; Rev. G. and Mrs. Shirt, child and infant; Mr. and Mrs. Lawson and 2 children; Mr. T. C. Sanderson; Dr. F. H. and Mrs. Smith, child and infant; Mrs. Kennedy and child; Mr. Gayer; Mr. E. Edwards, three children and infant; Mrs. Fry; Capt. Chapman's son; Capt. and Mrs. W. Hamilton; Mrs. E. A. Moreton; Mr. and Mrs. Baprall; Rev. Dr. Mather and Mrs. Mather; Miss Mather; Mr. W. E. Douglas; Mr., Mrs., and Miss Grant, governess and 2 children; Mr. and Mrs. H. G. Benwell; Major G. R. C. and Mrs. Westropp, 2 children and 2 infants; Capt. B. White; Mrs. McShane and child; Major and Mrs. Puckle, child and infant; Mrs. White; Mrs. C. Duncan and infant; Capt. Davis; Mr. and Mrs. Lawrie and infant; Mr. and Mrs. Burbidge, child and infant; Mr. Leslie; Col. Wilson; Col. and Mrs. Graham, 2 children and 3 infants; Mrs. Bray and 3 infants; Rev. W. J. and Mrs. Mallett, child and infant; Mrs. Templer; Mrs. Harris, children and infant; Mrs. Aitchison and infant; Rev. T. Evans and family; Mr. Litster; Mrs. Newton; Mrs. Ross, 2 children and infant; Rev. J. H. and Mrs. Blunt, child and infant; Mrs. Summers and child; Mr. and Mrs. Thomas, child and infant; Mrs. Browning and infant; Captain and Mrs. T. R. Cowie and 2 infants; Dr. Scrivens, 3 children and infant; Col. S. Richards; Col. and Mrs. Hassard; Major Chaine; Mrs. Pearl and two infants; Mr. Lovett; Mr. Elwell; Mr. and Mrs. Curtoys; Mr. G. W. Kellner; Master Henry Moir; Mrs. Mackinnon and daughter; Sir Albert D. Sassoon, and Secretary; Mr. S. Solomon; Mrs. Candy and child; Mr. Gray; Miss Macculloch; Mr. Rhodiens; Mr. and Mrs. Bagnell; Mr. Gray; Mr. Souchon; Mr. Fearn; Mr. Ferrier; Captain Stevens; Mr. W. Harlow; Mr. Barnett; Mr. Middleton.

For Brindisi.—Lieut. H. B. Bethune; Capt. and Mrs. Case and child; Capt. J. H. L. Greenfield; Lieut. Howard Brooke; Mr. G. S. Provis; Mr. W. P. Duff; Capt. Baldwin; Rev. W. Gore; Mr. McCulloch; Mr. George A. Kittredge; Capt. Gordon; Mr. T. W. Brookes; Mr. Marryatt; Lieut. and Mrs. C. D. C. T. Stewart.

For Venice.—Mr. F. S. Sillifant; Mr. Mansfield; Mr. William Harwood; Mr. P. Leith; Mr. and Mrs. Delpratt: Mr. and Mrs. Woodhouse; Mr. M. David; Mr. A. Ezra; Mr. M. Spoerry; Mr. R. B. Fook; Mr. and Mrs. C. Sanderson, children and infant; Col. and Mrs. Perie; Mrs. Macnaghten; Mr. and Mrs. Donald Graham; Mr. and Mrs. Messenger and two daughters; Major J. H. Drummond; Mr. H. T. Drummond.

For Suez.—Mr. Chas. Zahn; Mr. Gessner; Mr. F. Zahn; Major J. D. Hall; Capt. J. Law; Mr. W. Fuchs; Mr. J. H. Mole.

For Aden.—The Hon'ble Sir A. H. Gordon.

Per Str. *Urbino, 17th:*

For Liverpool.—Col. and Mrs. Andrews; Capt. and Mrs. E. J. Griffiths and 2 children; Capt. and Mrs. H. M. Scriven and infant; and Mr. Rigby.

PASSENGERS ARRIVED.

Per P. and O. Str. *Tanjore, 20th:*

From Venice.—Mr. and Mrs. Hunter and infant; Lieut.-Col. Medley; Lieut. F. Barrow; Mr. and Mrs. Niven and infant; Dr. and Mrs. Partridge; Mr. T. D. Landon; and Lieut.-Col. Perkins.

From Brindisi.—Rev. Mr. and Mrs. Simpson; Mr. C. F. Burgett; Rev. D. Macpherson; Mr. R. Francis; Mr. H. L. Jones; Mr. John Jones; Lieut. R. G. Dickson; and Mr. A. R. Warwick.

From Southampton.—Mr. and Mrs. Garrett, child and 2 infants; Mr. and Mrs. G. W. Hillier; Mr. and Mrs. R. F. Graham and child; Mr. and Mrs. G. S. Dale and infant; Mr. V. G. Meredith; Mrs. Phillips and infant; Mr. T. J. Cox; Mr. J. B. Cowmeadow; Miss E. Crowe Howard; Miss E. Farrer; Mrs. Douglas; Major C. Minchin; Mr. R. Scobie; Lieut.-Col. Black, Mrs. Black and child; Miss A. Cross; Mrs. C. Bowett and infant; Capt. G. Graham; Mr. R. Clough; Mr. J. Appleyard; and Mr. Hamilton.

From Suez.—Dr. Rozario, wife, infant and 3 children.

From Aden.—Mr. Bull and Mr. Beagin.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

PARK—March 14th, at Mahableshwur, the wife of the Rev. C. W. Park, American Mission, of a son.

ROW—March 15th, at Falkland Road, Bombay, the wife of Mr. Alfred Row, of a daughter.

MARRIAGE.

POLSON—SEAMAN—March 18th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Mr. D. Polson, G. I. P. Railway, to Susanna Seaman, youngest daughter of the late J. Seaman, Thull Ghaut Inspector, Egutpoora.

EASDON—O'BRIEN—March 19th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Mr. W. Easdon, Station Master, Kussara, to Miss E. O'Brien. No cards.

DEATHS.

MACKENZIE—March 11th, at Yeotmall, Mr. Samuel Mackenzie, fourth son of Mr. Alexander Mackenzie of that place.

BARSTOW—March 14th, Eva, the infant daughter of C. S. and R. A. Barstow, aged 3 months and 7 days.

SEAMAN—March 16th, at Byculla, Bombay, Edward James Seaman, G. I. P. Railway, aged 25 years.

McKENZIE—March 17th, Robert Andrew, infant son of A. and W. A. L. McKenzie.

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